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nise in him only our eldest brother, not the ultimate authority of moral conduct. For he is not identical with the eternal Divinity which appears in the enlightenment of all the Buddhas, and Buddha's claim of being superior to Ishvara and Brahma is justified. Compare this world-soul-God to the Nomothetism, as we may call the God-conception of the Religion of Science, and you will at once understand that the true God cannot be an individual, not a particular being, not a concrete personality, but must be the eternal and omnipresent, supernatural¹ and superpersonal,² the immutable and irrefragable order of existence, the Logos that was in the beginning and whose divinity appears in the cosmic order which naturalists reveal to us in their various aspects called laws of nature.

Professor Romanes's God, in order to create and govern the world correctly, must first make himself acquainted with the eternal laws of being, he must make his calculations and consider his plans with reference to the laws of mechanics; he must work out designs which are liable to miscarry unless they agree with the immutable norms of eternal necessity. But Professor Romanes might say with others who share his belief in a personal world-ego-God, that God created the eternal laws of the universe; to which I reply that the formal laws (such as $2 \times 2 = 4$, the conservation of matter and energy, causality, etc.) are intrinsically necessary, and God could not have created them differently from what they are. If they are not parts and parcels of God, they are certainly more eternal, more divine, more immutable than God. They would be, and they are, the God of any world-soul-God; and if they are the god of all gods, why should not we recognise in them the sole God, the source of wisdom and righteousness. Taking this view, we understand that every rational being that is in possession of univocal concepts, bears God's image, and the morally perfect man is "God become flesh."

This is in brief our view of God as contrasted with Professor Romanes's God.

P. C.

SYSTEMATISCHE PHYLOGENIE DER WIRBELTHIERE. (Vertebrata.) By *Ernst Haeckel*.

Berlin: Georg Reimer. 1895. Pages, 680.

The first part of Professor Haeckel's "Systematic Phylogeny" appeared in 1894, and we may expect the second, which treats of the Invertebrates, in 1896. The present, or third part, gives in outline a hypothetical ancestral history of the Vertebrates. The original sketch and idea of this life-history of terrestrial organisms was propounded in 1866, and put in a popular form in 1868. The enormous

¹ The term "supernatural" must be taken in the literal sense of the word. The intrinsic necessity and universality which Kant discovered in transcendental cognition, implies that the most universal laws (such as $1 + 1 = 2$) hold good not only for this actual world in which we live but for any possible world; they are applicable to nature and to anything whether existent or non-existent. The Logos is not limited to our world-system; it is universally supreme; in a word, the Logos is supernatural.

² It would be misleading to conceive of God, the irrefragable law of existence, as simply bare of personality. God is the prototype of all personality, and possessing the conditions of personality, we propose to call him "superpersonal."

advances made in all the departments underlying our phylogenetic insight into life have now, after thirty years, rendered it possible for the author to fill out the gaps and supply many of the details of the original system. None but a specialist could judge or appreciate the absolute scientific legitimacy of such a tremendous plan. But be that what it may, nothing but unqualified admiration is due to the indefatigable efforts and comprehensive erudition of the great naturalist, its author, who has done more perhaps than any scientist living towards stimulating, organising, and interpreting biological inquiry, and who, with a modest confession of the faults of his proposed system, merely hopes that his new sketch will contribute, in some degree, to the promotion and extension of that genuine natural history, which, in his opinion, is destined to solve the highest problems of science. We find in the last remark, indeed, the keynote of the work. It is not a text-book, but merely a hypothetical structure, designed to show the lines along which further work in the construction of the hypothetical genealogy of life is to be conducted. The value of a plausible but intricate hypothesis can be determined only after its main conclusions have been elaborated; but the discipline of such a plan and its execution, in a heuristic regard, is invaluable.

T. J. McC.

ALGEBRA UND LOGIK DER RELATIVE. Der Vorlesungen über die Algebra der Logik dritter Band. By *Ernst Schröder*. Leipsic : B. G. Teubner. 1895. Pages, 649.

The materials of Prof. Ernst Schröder's great work on the *Algebra and Logic of the Relatives* appear to grow under his hands. The third volume was intended as the last part, and here we have the first stately instalment only of the third volume, but this is exactly what we must expect, considering the fact that we have here the foundation of a new science, the algebra of thought, that is to say, language expressed in the abstractest possible symbols, which, it is hoped, will enhance man's power of thought as much as algebra made the solution of our various arithmetical problems easier. As to the plan of the whole work, we refer the reader to our review of the first volume of the book. The present volume treats mainly on the operation of binary and unary relatives. Professor Schröder draws largely upon Charles Peirce's methods, as set forth in scattered articles, and on Dedekind's theory of concatenations.

We must here be satisfied with the mere announcement of the book, as we intend to give it a more careful review on its completion.

P. C.

ANARCHY OR GOVERNMENT? An Inquiry in Fundamental Politics. By *William Mackintire Salter*. New York and Boston : Thomas Y. Crowell & Co. 1895. Pages, 176. Price, 75 cents.

"In a time of social unrest and uncertainty like the present," says Mr. Salter, "it may not be amiss to go back to first principles." It is the author's object to get at the norms which underlie the action of government, so that we can readily judge